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# *Samānavassika* ‘Those who keep the rains together’ or ‘those of equal numbers of rains’?

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## Abstract

*Samānavassikaṃ pavāreti* describes one of the abridged versions of the invitation ceremony (*pavāraṇā*) provided in case an obstacle does not allow a Saṅgha to carry out the invitation ceremony in the regular manner. The term *samānavassikaṃ* has been understood as “those who keep the rains together” by Rhys Davids and Oldenberg in the first English translation of the Pāli *Vinaya*. It has been interpreted similarly by Horner in the second *Vinaya* translation. Practitioners on the other hand understood this compound to mean “those of equal numbers of rains”. In the present contribution all references for *samānavassika* in Pāli literature are examined.

## Keywords

*Samānavassika*, *vassika*, *pavāraṇā*, invitation ceremony, “keeping the rains together”, “of equal numbers of rains”

## 1. Introduction

The compound *samānavassika* appears eight times in the Pāli canon, and all eight occurrences are found in the *Vinaya*,<sup>1</sup> where it is used as an adverb to modify *pavāreti*, “to invite” (literally “to satisfy”), in the frame of the invitation ceremony (*pavāraṇā*). The standard translation for this compound in the first translation of the *Vinayapiṭaka* by T. W. Rhys Davids and Herman Oldenberg (1885) is “**the Bhikkhus who have kept Vassa together**” (VinTexts I 338, etc.); the standard translation by I. B. Horner (1951) in the second translation of the *Vinayapiṭaka* is “**those who keep the rains (all) together**” (BD IV 221, etc.).<sup>2</sup> These translations found entrance into the *Pali Text Society’s Pali English Dictionary* (s.v. *samāna-vassika*), which gives the rendering “having spent the rainy season together” with reference to the *Vinaya* passages under discussion.<sup>3</sup>

A different understanding of this term is to be observed in the writings of Vajirañāṇavarorasa (1860–1921), the Saṅgharāja of Siam from 1910 to 1921, who in his *Vinayamukha*<sup>4</sup> renders the term as “having equal rains”.<sup>5</sup> Ṭhānissaro Bhikkhu, who consulted

<sup>1</sup> Seven times in the *Mahāvagga* (Vin I 168,25f.; 169,4.17–18.33–34; 170,8.36; 171,5–6), and once in the youngest part of the *Vinayapiṭaka*, the *Parivāra* (Vin V 123,25–26).

<sup>2</sup> All translations by Rhys Davids/Oldenberg and Horner of passages featuring the compound *samānavassika* in the *Vinaya* are given at the end of this article in an Appendix, together with new suggested translations.

<sup>3</sup> Childers does not list this compound, and the CPD as well as DOP did not reach the letter “sa”.

<sup>4</sup> This three-volume publication first appeared written in Thai between 2459 BE/1916 CE (Vol. I) and

the *Vinayamukha*, renders *saṅgho samānavassikaṃ pavāreyya* by “the Community should invite in the manner of equal Rains” (Ṭhānissaro 2007: 291).

The second part of the compound, the adjective *vassika*,<sup>6</sup> has been understood differently by the above two groups of translators. *Vassa* (Skt. *varṣa*) means “rain, shower”. In addition, *vassa* describes the rains residency lasting three months within the four months time period of the rainy season (*vassāna*), during which monks and nuns have to dwell in a rains residence (*vassa-āvāsa*). It is this meaning that is taken as a basis for their translations by Rhys Davids/Oldenberg and Horner. A third meaning “rains” as a means of referring to age, namely the rains a fully ordained spent in robes (see below n. 8), is the one used by Vajirañāṇavarorasa and Ṭhānissaro. *Vassa* (skt. *varṣa*), furthermore, means “year” (PED s.v. *vassa*, 2.; MW s.v. *varṣa*) or “age” (pw s.v. *varṣa* 2d: “Jahr, Lebensjahr”). The PED (s.v. *vassika*) gives two possible meanings for *vassika*, namely *vassika* (simplex) “for the rainy season”, and as a second member of a compound “of years”. Similarly are the meanings given by Childers s.v. *vassiko* “belonging to the rainy season; belonging to a year”.

A scrutiny of the °*vassika* references in canonical texts reveals that *vassika* as a second part of a compound is mostly used together with numbers as the first member, and that it refers to age, either to one’s age from birth (*jātiyā*),<sup>7</sup> or to one’s age since ordination, counted according to the rains spent in robes,<sup>8</sup> or simply to a certain time period.<sup>9</sup> Whereas as a simplex<sup>10</sup> or as the first member of a compound *vassika* can be used in the sense of

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- 2464/1921 (Vol. III). For Vol. II no date for the Thai edition is given. The series was translated into English by various monks in the years 2512/1969 (Vol. I), 2516/1973 (Vol. II), and 2526/1983 (Vol. III).
5. *Saṅgho samānavassikaṃ pavāreyya* “The saṅgha having equal rains should *pavāraṇā* together.” (Vajirañāṇavarorasa 1973: 113). This translation is not correct, since *samānavassikaṃ* is no adjective to *saṅgho*. Whether this fault crept in during the translation process or belongs to the original Thai version, is unclear. Vajirañāṇavarorasa, however, explains correctly: “this is called *samānavassika-ñatti*, and in this case, bhikkhus equal in Rains can *pavāraṇā* together, once, twice, or three times.”
  6. In CPD s.v. *eka-vācika* Vin I 169,4 is quoted with the reading *samānavācikaṃ* instead of *samānavassikaṃ*. This is a typo, no such reading or variant is found in this or any other place in the Pāli scriptures.
  7. *yadāhaṃ dāraḥ homi jātiyā aṭṭhavassiko* “when I was a boy aged eight years from birth”, Cp IX.12, vs. 78; *navo pabbajito jātiyā sattavassiko*, Th 46,4; *pañcavassikā kumārikā*, D III 71,16; see also the list of ages under one hundred in which one may die, Nidd I, vol. I 120,15–21. See also Kieffer-Pülz 2005: 199, n. 3; 217, n. 61; 230ff.
  8. In case monks have the same number of “rains”, the months, days, hours are decisive for their monastic seniority (which is why it is needed to take note of the position of the sun at the time of *upasampadā*). Thus the number of rains a monk has spent only roughly gives his ordination age, the exact date may vary to just under one year. A monk ordained in May for instance, by the end of the rainy season (around October) is one who spent one *vassa*, though at this time he is ordained only for five months. Another one ordained in November the year before at the end of the same rains also is one who spent one *vassa*, though he is ordained for nearly a year then. Thus being of the same rains allows a variance in the actual age since ordination of just under one year. Therefore, when referring to monks’ seniority it would be inexact to translate *vassa* with year or age in the present context, since one or two of the references dealt with here differentiate between the exact monastic age (reckoned from ordination) and the rough monastic age (reckoned according to rains spent in robes). Because of this, *vassa* as a reference to monks’ age is rendered by “rains” here, except when it explicitly is linked to years. I thank Agacitta Mahāthera (email 15.12.2015) for insisting on this differentiation, and for giving the example described above.
  9. For instance giving repairs (*navakamma*) in charge for five or six (*chapañcavassika*, Vin II 172,26), ten or twelve (*dasadvādasavassika*, Vin II 172,29), twenty or thirty years (*visati-*, *tiṃsavassika*, Vin II 172,14); having a disease for a time period of seven years (*sattavassikaṃ sīsābādhaṃ*, Vin I 272,11).
  10. *vassikā/vassikaṃ* as a simplex appears as a noun meaning “jasmine” (M III 7,1; Dh 377, etc.), or as an abbreviation for *vassikasāṭhikā* “rains cloth” (Vin III 266,29 = V 13,13; IV 174,7 ≠ V 27,26; V 87,33). It, furthermore, is used as an adjective referring to the rainy season (D II 21,7.9f.; M I 504,25.26 *pāsāda*; D II 237,14.16f., etc.; M I 505,27; etc. *māsa*).

“belonging to the rains”.<sup>11</sup> We do not come across this meaning when it forms the second part of a compound.<sup>12</sup> This alone renders unlikely Rhys Davids’/Oldenberg’s and Horner’s translations.

In the following the way in which the invitation ceremony is carried out according to the *Vinaya* is looked at, in order to see whether these translations accord with the actual implementation of this ceremony.

## 2. The invitation ceremony (*pavāraṇā*) as presented in the *Vinayapīṭaka*

### 2.1. The invitation ceremony (*pavāraṇā*) in a Saṅgha

The *pavāraṇā* or invitation (ceremony) takes place once a year at the end of the rains residency (*vassa*) in each rains residence (*vassāvāsa*).<sup>13</sup> All monks in one rains residence are required to participate in this ceremony. Thus its function is to afford the opportunity to all monks to accuse fellow monastics of any offense they may have seen, heard, or suspected him of having committed. Monks from other rains residences can invite and can be invited as well (in fact, in practice, visiting monks may be necessary to fulfil the quorum for a Saṅgha invitation). Each monk invites the entire Saṅgha to judge his behaviour during the rains residency by what was heard, seen or suspected of it. The smallest Saṅgha for the regular performance of this ceremony consists of five monks, the monk who asks plus a Saṅgha of four persons to answer. The invitation ceremony is opened with a motion (*ñatti*) brought forward by an able and competent monk:

“Venerable Sirs, let the Community listen to me. Today is the invitation day. If the Community is ready,<sup>14</sup> the Community should invite.” (Based on BD IV 211)

*sunātu me bhante saṃgho. ajja pavāraṇā. yadi saṃghassa pattakallaṃ saṃgho pavāreyyā ti* (Vin I 159,27–29).

Thereafter, each monk, starting with the eldest (principle of seniority), invites the other monks to say whether they have seen, heard or suspected that he had committed an offence during the rains.

“I, friends, invite the Community with what has been seen or heard or suspected. Let the venerable ones speak to me out of compassion. Seeing [the offence] I will make amends [for it].”<sup>15</sup> (Based on BD IV, 212).

<sup>11</sup>. In compounds with *vassika* as a first member, *vassika*° can stand for jasmine (*vassikamāla* “garland of jasmine [flowers]”, M I 32,28; etc.), or for the rains residency during the rainy season (*vassikasāṅketam*, “appointed time for keeping the rains residency”, Vin I 298,21.25; *vassikasātikā* “rains robe” or “robe for the rains residency”, Vin IV 172,30; etc.).

<sup>12</sup>. Cases where °*vassika* is not combined with numbers are: *anuvassika* (Th 24) “who has just passed one rainy season, of one year’s standing” (CPD s.v.); “who has kept one *vassa*-residence; who has passed one rainy season” (DOP s.v.); *gaṇavassika* (Sn 279) “used for several years” (DOP s.v.); *terovassika*, “more than a year old; (according to ct.: rained on for a long time)” (DOP s.v.).

<sup>13</sup>. Tieken’s (2002) statements as to how the *pavāraṇā* has to be carried out are problematic in many respects. Since this is not the place to tackle the *pavāraṇā* in a more general way, I will not deal with them here.

<sup>14</sup>. Horner translates *pattakallaṃ* with “if it seems right” throughout. As explained in Kieffer-Pülz 1992: 61, n. 97, I prefer Rhys Davids’/Oldenberg’s “if the Saṅgha is ready” (VinTexts I 249,18), since the sentence is part of the motion, which implies that the Community is already assembled in order to carry out the respective legal act. This presupposes that the Community considers it right to perform it. Hence *pattakallaṃ* here is to be understood as a reference to the Community’s preparedness to start the performance of the legal act.

*saṅghaṃ āvuso pavāremi diṭṭhena vā sutena vā parisāṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upādāya, passanto paṭikarissāmi* (Vin I 159,31–33).

If the monk is an elder he addresses the Saṅgha with the words “*saṅghaṃ āvuso pavāremi*” (Vin I 159,31) as in the example given; if he is a junior monk he says “*saṅghaṃ bhante pavāremi*” (Vin I 159,38) choosing the respectful form *bhante*, required for monks senior to oneself. Each monk poses this question three times. If all remain silent the invitation ceremony is carried through for that monk. This type of invitation ceremony with at least five monks is called “invitation ceremony of (or: in) a community” (*saṅghapavāraṇā*, *saṅghe pavāraṇā*) in the commentary (Sp VII 1326,10), since it can be carried out only in a Saṅgha (of at least five monks).

## 2.2 The invitation ceremony (*pavāraṇā*) in a group (*gaṇa*), and as a single individual

In case there are only four, three or two monks in a rains residence, they do not form a Saṅgha of sufficient size for the invitation ceremony (four)<sup>16</sup> or no Saṅgha at all (three, two). Thus for them the special way of performing the invitation ceremony by mutually inviting one another (*aññamaññaṃ pavāreti*) was prescribed.<sup>17</sup> Accordingly the motion brought forward for starting the ceremony is directed to monks, not to a Saṅgha.<sup>18</sup> Thereafter each single monk, beginning with the eldest, speaks the following formula three times:

“I, friends, invite the venerable ones with what has been seen or heard or suspected.<sup>19</sup> Let the venerable ones speak to me out of compassion. Seeing [the offence] I will make amends [for it].”<sup>20</sup> (Based on BD IV, 214f.).

*ahaṃ āvuso āyasmante pavāremi diṭṭhena vā sutena vā parisāṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upādāya, passanto paṭikarissāmi* (Vin I 162,23–25).

If the monk is younger he replaces *āvuso* with *bhante*. If there are only two monks, the monk replaces *āyasmante* by *āyasmantaṃ* and *āyasmanto* by *āyasmā* (see Vin I 163,11–14). The invitation ceremony by such groups smaller than a Saṅgha is called “invitation ceremony of (or: in) a group” (*gaṇapavāraṇā*, *gaṇe pavāraṇā*) in the commentary (Sp VII 1326,11).

15. Vajirañāṇavarorasa’s and Ṭhānissaro’s translations deviate from the present one, because they link the instrumentals which are dependent on *pavāremi* (see for instance Vin IV 103,13.16f.; 159,23; cf. von Hinüber 1968: § 147, pp. 157f.) to *vadantu*: “Sir, I pavāraṇā to the sangha. With what you have seen, with what you have heard, with what you have suspected, may all of you depending on compassion instruct me. Seeing it, I shall make amends.” (Vajirañāṇavarorasa 1973: 113); “Friends, I invite the Community. With regard to what is seen, heard, or suspected, may you speak to me out of sympathy. On seeing (the offense), I will make amends.” (Ṭhānissaro 2007: II 291f.). Ṭhānissaro in another case correctly draws the instrumentals to *pavāretuṃ*, “invite (one another) with respect to three things: what is seen, what is heard, and what is suspected.” (Ṭhānissaro 2007: II 297).

16. This is the smallest size of a group considered a Community (*saṅgha*). In case a Community of four monks were present, a monk would not be able to invite a Community, since no minimum Community of four members is left to be invited, but only a group of three.

17. Vin I 162,16f.35f.; 163,7f.: *anuñānāmi bhikkhave catunnaṃ (tiṇṇaṃ, dvinnāṃ) aññamaññaṃ pavāretuṃ*. “Monks, I allow that four (three, two) [monks] mutually invite one another.”

18. Vin I 162,19f.: *suṇantu me āyasmanto. aṇṇa pavāraṇā. yad’ āyasmantaṇaṃ pattakallaṃ mayaṃ aññamaññaṃ pavāreyyāma*. “Let the venerable ones listen to me. Today is the invitation day. If the venerable ones are ready, let us mutually invite one another.”

19. von Hinüber 1968: § 147 (pp. 157f.).

20. The differences in Vajirañāṇavarorasa’s and Ṭhānissaro’s translation (2007, II 292) continue here in the sense already mentioned above (n. 15). They will not be noted any further.

If there is only a single monk in a rains residence on an invitation day he must prepare everything in case some monks should appear during the day, and make the determination to invite (Vin I 163,25–32). This is the “invitation ceremony by determination” (*adhiṭṭhāna-pavāraṇā*, Sp VII 1326,12).

### 2.3. The invitation ceremony in case of danger

Now in case there is danger in a residence or other obstacles the *Vinaya* contains methods to abridge the regular invitation ceremony, that is a *saṅghapavāraṇā* (see above, 2.1). As stated, regularly each monk utters the invitation three times. The first two possible abridgements are that each monk utters the invitation twice or only once (*dvevācikaṃ*, *ekavācikaṃ*). If even this takes too long, the third option is to invite *samānavassikaṃ* (*samānavassikaṃ pavāretuṃ*, Vin I 168,25f.). This last abridgment has been understood by Rhys Davids/Oldenberg as:

“I allow, O Bhikkhus, that all the Bhikkhus who have kept Vassa together, perform Pavāraṇā (by one common declaration).” (VinTexts I 338).

Vin I 168,25f.: *anujānāmi bhikkhave samānavassikaṃ pavāretuṃ ti*.

Rhys Davids/Oldenberg assumed *samānavassikaṃ* to form the agent of the infinitive *pavāretuṃ*. The agent of the infinitive dependent on *anujānāti*, however, regularly stands in the instrumental or in the genitive.<sup>21</sup> From this it follows that no agent is mentioned in this sentence. The text also says nothing about “one common declaration”, which after all is marked as a complement in the translation quoted above.<sup>22</sup> In addition to these grammatical difficulties, the translation also poses two practical problems, (1) it restricts the Saṅgha who carries out the invitation ceremony to monks who spent the rains in that residence, not stating what to do with other monks eventually present,<sup>23</sup> and (2) it creates the problem that if the entire Saṅgha invites, nobody is left to be invited. Thus this translation is impossible from a practical point of view.

I. B. Horner translates the same sentence as: “I allow you, monks, to invite those who keep the rains (all) together” (BD IV 221). She takes *samānavassikaṃ* as an accusative of the person forming the direct object of *pavāretuṃ*. As an agent she adds “you”. Since she usually translates *anujānāmi bhikkhave* with “I allow you, monks”, there most probably is no deeper sense implied here. Nevertheless, Horner takes “those who keep the rains (all) together” as an object, whereas Rhys Davids/Oldenberg understood it as the subject. Thus in Horner’s case the same problem as in Rhys Davids’/Oldenberg’s translation occurs, namely the obvious exclusion of monks who did not spend the rains in that residence. But whereas according to Rhys Davids’/Oldenberg’s translation nobody was left to be invited, in Horner’s translation actually nobody is left to invite. What speaks further against Horner’s notion of *samāna-*

<sup>21</sup>. von Hinüber 1968: § 147 (p. 158f.).

<sup>22</sup>. In other instances this is no longer given as an integration within brackets, see the below Appendix.

<sup>23</sup>. In the formula which has been put into the *pavāraṇā* chapter (Vin I 167,14–25 = Mv IV 11.12) in analogy to the similar formula in the *uposatha* chapter (Vin I 132,5–16 = Mv II 33) it is discussed how to proceed if there are resident monks (*āvāsika*) and incoming, i.e. guest monks (*āgantuka*). This clearly shows that already in the *Vinaya* the possibility was considered that during the rains other monks could arrive in another rains residence, even if this section of the *Mahāvagga* belongs to a younger text layer (Kieffer-Pülz 1992: 103f.). For a summary of regulations in cases where monks entered the second rains residency based on the *Vinaya* commentary, see Ṭhānissaro 2007: II 295f.

*vassikaṃ* as accusative object to *pavāreti*, is the wording of the formulas to be spoken by each monk in a *saṅgha-* (above 2.1) and a *gaṇapavāraṇā* (above 2.2). Though these formulas confirm that *pavāreti* is regularly used with the person in the accusative, they clearly show that this accusative object is either *saṅghaṃ* (Vin I 159,31.38) in a *saṅghapavāraṇā*, or *āyasmante* (Vin I 162,23.28f.) respectively *āyasmantaṃ* (Vin I 163,11f.16f.) in a *gaṇapavāraṇā* (depending on the number of monks present). Since the abbreviations of the invitation ceremony described in the *Vinaya* are abbreviations of a *saṅghapavāraṇā*, the accusative object to *pavāreti* in all abbreviated forms of the invitation ceremony (*dvevācika-*, *ekavācika-*, and *samānavassikapavāraṇā*) is *saṅghaṃ*, despite it not being mentioned in any of these cases.<sup>24</sup> Thus, already because of this *samānavassikaṃ* cannot be accusative object to *pavāreti*. Furthermore, the construction *samānavassikaṃ pavāretuṃ* completely parallels the phraseology *ekavācikaṃ* and *dvevācikaṃ pavāretuṃ*,<sup>25</sup> as well as *aññamaññaṃ pavāretuṃ*.<sup>26</sup> Thus, like *eka-*, *dvevācikaṃ* and *aññamaññaṃ samānavassikaṃ* it is to be understood as a modal adverb.<sup>27</sup>

If, unlike Rhys Davids/Oldenbergh and Horner, we understand *vassika-* as derived from *vassa*, “rains” as an indicator of the age of the fully ordained we would have to translate *samānavassika* as “to invite with (or: as) [monks] of equal [numbers of] rains”. Thus one would group together monks of equal numbers of rains, who, as one unit, would then invite the remaining Saṅgha.<sup>28</sup> In comparison to the already suggested shortenings of the procedure through reducing the number of repetitions of each monk’s uttered invitation from three to one, this, in fact, would be a further abridgement. If both methods are combined (i.e. reduction of text repetitions, and organization of monks in groups) the ceremony could be further significantly reduced. If at such an invitation ceremony carried out by groups of monks with equal numbers of rains one or other single monk remains without a second monk having the same number of rains, he eventually had to invite separately as a single person.

Since the years of ordination are relevant for every daily activity within the Saṅgha, and since the sequence in which the monks carry out the regular invitation ceremony also follows their ordination age, the monks are well aware of each other’s ordination age, and even in danger could easily and quickly form groups of monks with equal numbers of rains. The number of such groups depends on the absolute number of Saṅgha members, and on their ordination age. Thus from the point of view of content *vassika* in *samānavassika* should be understood as being derived from *vassa*, “rains (for the monastic age)”.

### 3. Aṭṭhakathā and Manuals

The number of references for *samānavassika*<sup>o</sup> in the *Aṭṭhakathās* is limited to one in the *Visuddhimagga* (below, 3.1.1), eight in the *Samantapāsādikā* (below, 3.1.2, 3.2.1–3),<sup>29</sup> and one in the *Kaṅkhāvitaraṇī*.<sup>30</sup> Only two of the ten references are not used in the context of the

<sup>24</sup> Possibly it is because the object of *pavāreti* was perfectly clear that it is omitted in the respective sentences: *anujānāmi bhikkhave dvevācikaṃ/ekavācikaṃ/samānavassikaṃ pavāretuṃ* (Vin I 168,19f.,21f.,25f.).

<sup>25</sup> Vin I 168,19–23.

<sup>26</sup> Vin I 162,16f.35f.; 163,7f., see above, n. 17.

<sup>27</sup> See already von Hinüber 1968: § 84 (p. 98) for *tevācikaṃ*.

<sup>28</sup> By other Buddhist schools this abridged version of the *pavāraṇā* is called *gaṇa-pravāraṇā* (see Chung 1998: 61, 69, etc.). The *gaṇa-pavāraṇā* of the Pāli tradition is called *anyonyam-pravāraṇā* there.

<sup>29</sup> Sp IV 875,11 (*samānavassikapavāraṇā*); V 1074,9.12.14.15; 1077,14–16 (2 x; *samānavassikaṃ*); VI 1167,32 (*samānavassikāsane*).

*pavāraṇā*. Since they shed independent light on the usage of the compound, we will deal with them first.

Among the manuals, which are often reckoned to belong to the *aṭṭhakathā* layer since they summarize material contained in the *Aṭṭhakathās*, there are only few references for *samānavassika*. One is found in Dhammasiri's *Khuddasikkhā* (Vs. 441) in a quotation from the *Vinaya*,<sup>31</sup> and seven references are included in Sāriputta's *Vinayaśaṅgaha*, all stemming from the *Samantapāsādikā*.<sup>32</sup>

### 3.1 *Samānavassika* in contexts other than *pavāraṇā*

#### 3.1.1 *Visuddhimagga* 90,18f.

Buddhaghosa in his *Visuddhimagga* tells a story about two boys who left Anurādhapura at the same time and ordained (*pabbajīṃsu*) at the Thūpārāma. One of them learnt both *Pātimokkhas* and, having reached five years of standing, carried out the invitation ceremony, and left for Pācīnakhaṇḍarāji. Living there for several years and having become an Elder (*thera* = after ten years) he decides to visit his former friend. The monk who remained in the Thūpārāma, seeing his friend entering the monastery, welcomes him in the prescribed manner. The resident of the Thūpārāma is mentioned in the text as *samānavassikatthera* (Vism 90,18f.).<sup>33</sup> This here only can refer to the fact that the Elder in the Thūpārāma is of equal rains with the Elder who came as a guest monk, but not that they spent the same rains residency together, since they lived apart for the last five years or so. It is, however, clear from their mutual addressing that the resident of the Thūpārāma, though being *samānavassika* with the guest monk, was ordained earlier, since he is addressed with *bhante* by the guest monk, whereas he addresses the guest monk with *āvuso*. Thus despite their being of equal rains they are not of the exact same ordination age.<sup>34</sup>

#### 3.1.2 *Samantapāsādikā* VI 1236,17–21

The *Cullavagga* contains an allowance for monks to sit down together with monks “entitled to the same seats” (*samānāsānika*). A monk considered a *samānāsānika* is defined there as

<sup>30.</sup> Kkh 344,24 [Pāc 7 N], quotation from Vin I 169,4, etc. The author of the *Kaṅkhāvitaraṇī* summarizes the manner in which *pavāraṇā* has to be carried through by nuns, but adds nothing to the understanding of the compound *samānavassika*, Kkh 344,19–25: *ayaṃ paṇ' ettha vinicchayakathā: bhikkhunīhi cātuddase yeva sannipatitvā “suṇātu me, ayye, saṅgho, ajja pavāraṇā cātuddasī, yadi saṅghassa pattakallam, saṅgho pavāreyyā” ti evaṃ sabbasaṅghikaṇattim vā, “tevācikaṃ pavāreyyā” ti evaṃ tevācikaṇattim vā, sati antarāye “dvevācikaṃ, ekavācikaṃ, samānavassikaṃ pavāreyyā” ti evaṃ dvevācikaḍḍhāntim vā thapetvā ...* “The [following], however, is the explanation of the regulation in this context: By the nuns having assembled together just on the fourteenth day, either a motion embracing the entire Community [is brought forward] in the following manner, “Venerable Ladies, let the Community listen to me. Today is the invitation day of the fourteenth. If the Community is ready, the Community should invite”; or a motion with a threefold utterance [is brought forward] in the following manner, “[the Community] should invite with a threefold utterance”; or, there being an obstacle, a motion with a twofold utterance, etc., is brought forward in the following manner, “[the Community] should invite with a twofold utterance, with a single utterance [or] with [groups of nuns of] equal [numbers of] rains ...”

<sup>31.</sup> *Khuddas B* § 441, *E*° 119,8–12 is a quotation from Vin I 169,1–4.

<sup>32.</sup> Pālim 207,1.4.8.11.12.13; below, 3.2.1–2; Pālim 426,5, below, 3.1.2; Pālim 467,9–13, below, 3.2.3.

<sup>33.</sup> Vism 90,18–20: *pavisantaṃ yeva naṃ disvā samānavassikatthero paccuggantvā pattacīvaraṃ paṭiggahetvā vattaṃ akāsi*. “As he entered, the elder of the same seniority saw him, went to meet him, took his bowl and robe and did the duties” (Vism transl. 87).

<sup>34.</sup> I thank Aggacitta Mahāthera (email 15.12.2015) for pointing out the fact that these monks are not of the exact same age because of the way they address each other.



one who is within three rains of another monk's standing, that is, he spent up to two rains more or less than him and accordingly is of a higher or lower ordination age.<sup>35</sup> Thus monks within three rains of each other's standing since ordination (*tivassantara*) may sit down together on the same seat. The number of monks is limited to two monks per seat. The *Samantapāsādikā* in commenting on the compound *tivassantarena*, "[together with those] who are within three rains [of one's own standing]", uses the word *samānavassa* for someone who has an equal number of rains.

**"[Together with a monk] who is within three rains [of one's own standing]:** here 'one within three rains [of one's own standing]' means: one who is older or younger by two rains. But if one is older or younger by one rains [period], or has an equal [number of] rains (*samānavassa*), there nothing must be said at all. All these are allowed to sit on a single couch or stool, two by two."

Sp VI 1236,17–21 ≠ Pālim 426,2–6: *tivassantarenā ti* (Vin II 169,9–10) *ettha "tivassantaro"* (Pālim B° *tivassantare* for the four words of Sp) *nāma yo dvīhi vassehi mahantataro vā daharataro vā hoti. yo pana ekena vassena mahantataro vā daharataro vā hoti* (Pālim om.), *yo vā samānavasso, tattha vattabbam eva natthi. ime sabbe ekasmiṃ mañce vā pīṭhe vā dve dve hutvā nisīdituṃ labhanti.*

The *Cullavagga* also contains an exception to this rule, in that it regulates that a monk under probation should not sit on "one seat" (*ekāsane*) together with a monk of good standing.<sup>36</sup> The *Samantapāsādikā* comments on *ekāsane*:

**"On one seat,** means: on a seat with a [monk] of equal [numbers of] rains, whether a couch or a stool."

Sp VI 1167,32–1168,1 (§ 82): *ekāsane ti* (Vin II 33,18) *samānavassikāsane mañce vā pīṭhe vā.*

In this context one who may sit on the same seat is given as "one of equal [numbers of] rains" (*samānavassika*), although we know from the *Vinaya* that even monks up to two rains older or younger may sit on the same seat together (see 3.1.2). Since no variant readings for *samānavassikāsane* are given in the accessible editions of Sp, and since Jāgara in 19<sup>th</sup> century Burma also read *samānavassikāsane* (see below), while the other commentaries do not comment on that word, its appearance (instead of an expected *samānāsane* or \**samānāsanikāsane*) can only be understood as a simple example, i.e. that only one of the monks allowed to sit together on the same seat in the *Vinaya* (II 169,9-10) is mentioned.

Buddhadatta's *Vinayavinicchaya*, a manual largely based on the *Samantapāsādikā*, summarizes the content as follows:

"One entitled to the same seat means:  
he who is older or even younger by two rains or by one rains [period]."  
*samānāsaniko nāma dvīhi vassehi yo pana*

<sup>35</sup> Vin II 169,6–10): *anujānāmi bhikkhave samānāsanikehi saha nisīdituṃ ti. atha kho bhikkhūnaṃ etad ahoṣi: kittāvatā nu kho samānāsaniko hotī ti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave tivassantarena saha nisīdituṃ ti.* "I allow you, monks, to sit down together with those entitled to the same seat." Then it occurred to the monks: 'Now in respect of what is one entitled to the same seat?' They told this matter to the Lord. He said: 'I allow you, monks, to sit down together with those who are within three rains [of your standing].'" (Based on BD V 237).

<sup>36</sup> Vin II 33,17f.: *na pakatattena bhikkhunā saddhiṃ ekāsane nisīditabbam.* "[A monk under probation] should not sit down on one seat together with a regular monk." (Based on BD V, 47).

*vuḍḍho vā daharo vāpi vassen' ekena vā pana* (Vin-vn vs. 2838)

“Little indeed is found here that should be said concerning one who has an equal [number of] rains.

One of five rains sits down together with such ones of seven rains and six rains.”

*samānavasse vattabbaṃ kiñci<sup>37</sup> nām' idha vijjati.*

*sattavassa-chavassehi<sup>38</sup> pañcavasso nisīdati.* (Vin-vn vs. 2839)

It is clear that Buddhadatta takes into account all the monks mentioned in the *Vinaya*, and that *samānavasse* refers to those of the same *vassa*.

Among the later commentaries Jāgara's *Pācityādiyojana* (1869 CE) comments on this sentence:

“**On one seat:** here the word ‘one’ has the synonym ‘same/equal’; [insofar the author of the *Samantapāsādikā*] says: *samānavassikāsane* (“**on a seat with one of equal [numbers of] rains**”); the meaning is: on a seat of [those] of equal [numbers of] rains (resolution of compound).”

Pāc-y 422,5–7: *ekāsane ti* (Vin II 33,18; below, 3.1.2) *ettha ekasaddo samānapariyāyo ti āha samānavassikāsane ti* (Sp VI 1167,32), *samānavassikānaṃ āsane ti attho.*

Jāgara only states that *eka* is replaced by the synonym *samāna* without talking about the function of °*vassika*° in this compound. Whereas the *samānavassikāsane* in the *Samantapāsādikā* is best understood as an instrumental tappurisa, Jāgara resolves it as a genitive tappurisa. Jāgara's explanation does not add to our understanding.

### 3.2 *Samānavassika* in the *pavāraṇā* context in the *Samantapāsādikā* and commentaries thereon

#### 3.2.1 *Samantapāsādikā* V 1074,5–15

Commenting on the opening motion of the invitation ceremony (Vin I 159,27–29) the commentator states:

“**Venerable Sirs, let the Community listen to me. Today is the invitation day. If the Community is ready, the Community should invite:** This is the motion embracing the entire Community;<sup>39</sup> for when it (i.e. the motion) is said thus, it is allowed to invite with three utterances, two utterances, or a single utterance. [To invite] with [groups of monks] of equal [numbers of] rains is not allowed [with this motion]. But when it is said ‘[The Community] should invite with three utterances’, [then] only [inviting] with three utterances is allowed, another one is not allowed. But when it is said ‘[the Community] should invite with two

<sup>37</sup>. Buddhadatta in his edition chose the reading *kiñca* against all manuscripts, which have *kiñci* throughout. *Kiñci*, however, is the better reading here.

<sup>38</sup>. Vin-vn E<sup>e</sup> reads *sattavassa-tivassehi* giving the alternative reading °*chavassehi* in the notes. The commentary speaks of *chavassena pañcavasso*, and the explanation makes it clear that the mentioned rains are examples for a one or two-rains distance between two monks (Vin-vn-ṭ 296,24–297,2: “*sattavassena pañcavasso*” *ti idaṃ dvīhi vassehi vuḍḍhanavakānaṃ samānāsanikatte udāharaṇaṃ*. “*cha vassena pañcavasso*” *ti idaṃ ekavassena vuḍḍhanavakānaṃ samānāsanikatte udāharaṇaṃ*. “One of five rains with one of seven rains”, this [is] an example for the entitlement to the same seat of one older and one younger by two rains. ‘One of five rains with one of six rains’ this is an example for the entitlement to the same seat of one older and one younger by one rains.”)

<sup>39</sup>. I.e. independent of what type of *pavāraṇā* is carried out, the motion is valid for all variants, obviously with the exception of the *samānavassikā pavāraṇā*, as can be seen from the text that follows.

utterances', [then inviting] with three utterances and two utterances is allowed; [inviting] with a single utterance and [with groups of monks of] equal [numbers of] rains is not allowed. But when it is said '[The Community] should invite with a single utterance', then [using] a single utterance, two utterances or three utterances is allowed, only [inviting with groups of monks of] equal [numbers of] rains is not allowed. When it is said 'with [groups of monks of] equal [numbers of] rains' all<sup>40</sup> is allowed."

Sp V 1074,5–15 = Pālim 207,5–13: *suṇātu me bhante saṅgho ajja pavāraṇā, yadi saṅghassa pattakallaṃ, saṅgho pavāreyyā* ti (Vin I 159,27–29) *ayaṃ sabbasaṅgāhikā nāma ñatti; evañ hi vutte tevācikaṃ dhevācikaṃ ekavācikaṃ ca pavāretuṃ vaṭṭati. samānavassikaṃ na vaṭṭati. "tevācikaṃ pavāreyyā" ti vutte pana tevācikaṃ eva vaṭṭati, aññaṃ na vaṭṭati. "dhevācikaṃ pavāreyyā" ti vutte pana dhevācikaṃ, tevācikaṃ ca vaṭṭati, ekavācikaṃ ca samānavassikaṃ na vaṭṭati. "ekavācikaṃ pavāreyyā" ti vutte pana ekavācika-dhevācika-tevācikaṃ vaṭṭanti, samānavassikaṃ eva na vaṭṭati. "samānavassikaṃ" ti vutte sabbaṃ vaṭṭati.*

This explanation of the commentator makes plain that the general motion given in the *Vinaya* (I 159,27–29; above, 2.1), that is, a motion without any specification as to the method to be employed, can be used only for an invitation ceremony carried through with the individual monks' triple, double or single utterances, but not for an invitation ceremony carried out by groups of monks of equal numbers of rains. For the latter form of *pavāraṇā* the explicit mention *saṅgho samānavassikaṃ pavāreyya* is indispensable. Thus from the three enumerated abridgements *samānavassikaṃ* has a special status not shared by the other two (*dhevācikaṃ*, *ekavācikaṃ*). It is further clarified that if the motion is formulated by using a specification then exactly the specified method can be used as well as the more complex ones, but none of those which are more abridged. If, for instance, the invitation is characterised as one with two utterances (*dhevācikaṃ*), then only one with a double utterance or the more complex, i.e. the triple utterance, are allowed.

Type of <i>pavāraṇā</i>	Formulation of the motion ( <i>ñatti</i> )	Implementations			
		Utterances			With monks of equal numbers of rains
		triple	double	single	
motion without specification	<i>saṅgho pavāreyya</i>	yes	yes	yes	no
motion with <i>tevācikaṃ</i>	<i>saṅgho tevācikaṃ pavāreyya</i>	yes	no	no	no
motion with <i>dhevācikaṃ</i>	<i>saṅgho dhevācikaṃ pavāreyya</i>	yes	yes	no	no
motion with <i>ekavācikaṃ</i>	<i>saṅgho ekavācikaṃ pavāreyya</i>	yes	yes	yes	no
motion with <i>samānavassikaṃ</i>	<i>saṅgho samānavassikaṃ pavāreyya</i>	yes	yes	yes	yes

Table 1: Formulation of the motion and allowed implementations

Thus in specifying the ceremony as *samānavassikaṃ* the groups of monks of equal numbers

<sup>40</sup>. I.e. in case of the *samānavassika* formula thus also threefold, twofold or single utterances are allowed.

of rains may utter their invitation thrice, twice or once. Since the motion remains the same with the exception of the specification of how the *pavāraṇā* ceremony is to be carried out, it is clear that each group consisting of monks of equal numbers of rains invites the remaining Saṅgha to say whether it saw, heard or assumed that the monks of equal numbers of rains had committed an offence during the rains residency. Hence in this manner one group of monks of equal numbers of rains after the other – following the principle of seniority – carries out the invitation ceremony.

From the younger commentaries Jāgara's *Pācityādiyojana* comments on the word *samānavassikaṃ* in Sp V 1074,9.

**“With [groups of monks of] equal [numbers of] rains:** ‘they having equal [numbers of] rains’ means: for these [there are] equal [numbers of] rains; **with [groups of monks of] equal [numbers of] rains** means: with them [the invitation ceremony] is to be carried out.”

Pāc-y 324,13–14 (ad Sp V 1074,9; above): *samānavassikaṃ ti samānaṃ vassaṃ etesaṃ ti samānavassā, tehi kattaḃbaṃ ti samānavassikaṃ*.

### 3.2.2 *Samantapāsādikā* V 1077,12–16

In commenting on the performance of an invitation ceremony with two utterances the *Samantapāsādikā* states that one should mention already in the motion how often one is going to repeat the invitation. But what is more important in connection to the main topic under discussion is that the author of the *Samantapāsādikā* here adds an explanation of *samānavassika*.

**“[I allow, o monks] to invite with two utterances:** here by him bringing forward the motion it should be said: ‘if the Community is ready, the Community should invite with two utterances’; with respect to one utterance [it should be said by him: ‘the Community] should invite with a single utterance.’ With respect to [groups of monks of] equal [numbers of] rains it should be said [by him: ‘the Community] invites with [groups of monks of] equal [numbers of] rains. And in this connection actually many [monks] having equal [numbers of] rains are allowed to invite together.”

Sp V 1077,12–16 ≠ Pālim 207,2–5<sup>41</sup>: *dvevācikaṃ pavāretuṃ ti* (Vin I 168,19–20) *ettha ñattim ṭhapentaṇṇi* “yadi saṅghassa pattakallaṃ, saṅgho dvevācikaṃ pavāreyyā” *ti vattaḃbaṃ, ekavācike “ekavācikaṃ pavāreyyā” ti. samānavassike pi “samānavassikaṃ pavāreyyā” ti vattaḃbaṃ, ettha ca bahū pi samānavassā ekato pavāretuṃ labhanti*.

In the last sentence of this passage the commentary creates a relation between “having equal [numbers of] rains” (*samānavassa*), and “being of equal [numbers of] rains” (*samānavassika*) thus confirming the meaning of *samānavassika* used in other parts of the *Samantapāsādikā*.

This final sentence of the *Samantapāsādikā* is commented upon in the twelfth or thirteenth-century South Indian *Vimativinodanīṭkā*, and that commentary's explanation has been taken over by the Burmese Tipiṭakālaṅkāra in his seventeenth century *Vinayālaṅkāra-ṭīkā* (Vmv II 180,14–16 = Pālim-ṇṭ I 398,11–13).

**“Actually many [monks] having equal [numbers of] rains are allowed to invite together:** because of having received *upasampadā* ordination within one year, they have equal [numbers of] rains/years [since] being ordained (or: since ordination); all are allowed to

<sup>41</sup>. Pālim does not have the *prattika* and *ti*.

invite together, [this is] the meaning.”

Vmv II 180,14–16 = Pālim-nṭ I 398,11–13: *bahū pi samānavassā* (Pālim-nṭ *samānavassikā*) *ekato pavāretuṃ labhanti ti* (Sp V 1077,16 = Pālim 207,5) *ekasmiṃ saṃvacchare laddhūpasampadatāya* (Pālim-nṭ *laddhu*°) *samānupasampannavassā* (Pālim-nṭ °*upasampada*°) *sabbe ekato pavāretuṃ labhanti ti attho*.

The *Vimativinodanīṭikā* here strengthens the statement of the *Aṭṭhakathā*, in explicitly explaining that those who have an equal number of rains received ordination within the time period of one year.

Jāgara in his *Pācityādiyojanā*, defines *samānavassikā* in this passage of the *Samantapāsādikā* offering two interpretations: (1) having the same age by counting, (2) having the same age since being ordained in the same year.

“**And here** means: And in the reading [of the *Vinaya*:] **to invite with [groups of monks of] equal [numbers of] rains;** ‘[of] equal [numbers of] rains’ means: for these there are equal [numbers of] rains by counting, insofar [they are of] equal [numbers of] rains; or, insofar as they are ordained within the same year [they are] of equal age.”

Pāc-y 327,18–20: *ettha cā ti* (Sp V 1077,15f.) *samānavassikaṃ pavāretuṃ ti* (Vin I 168,25f; above, 2.1.3) *pāṭhe ca*; “*samānavassikā*” *ti gaṇanavasena samānaṃ vassaṃ etesan ti samānavassikā, samāne vasse upasampādentī ti vā samānavassikā*.

Different from the *Vimativinodanīṭikā*, where with *ekasmiṃ saṃvacchare* “within one year” the time period of one year is intended, independent of whether the whole period runs into parts of two calendar years or falls into one calendar year, Jāgara restricts this period to a specific, namely the same year (*samāna vassa*). With the first alternative Jāgara probably refers to the counting of the rains spent in robes by a monk, whereas in the second he refers to the year in which they were ordained. As stated above (3.1.1, and n. 8), there may be a discrepancy of just under one year if two monks are of equal rains.

### 3.2.3 *Samantapāsādikā* IV 875,11 [Pāc 72 M]

In explaining the words “he (i.e. the Buddha) spoke in praise of accomplishment in discipline” (*vinayapariyattiyā vaṇṇaṃ bhāsati*) from the introductory story of Pācittiya 72 for monks, the author of the *Samantapāsādikā* assembles a large number of issues by which one speaks the praise of accomplishment in discipline. Among others he lists the nine types of Observances (*uposatha*), and the nine types of invitation ceremonies (*pavāraṇā*).

“And those which are the nine [types of] invitation, (1) [invitation] on the fourteenth [day], (2) on the fifteenth [day], (3) invitation for ‘the unification [of a Community]’, (4) invitation for an Community, (5) invitation for a group, (6) invitation for an individual, (7) invitation with a triple utterance, (8) with two utterances, (9) with [groups of monks of] equal rains, these [nine] remain at the disposal of an expert of the discipline; in whose possession they are, he is their (the *pavāraṇās*’) master.”

Sp IV 875,9–13 = Pālim 467,9–13: *yāpi ca imā cātuddasikā pannarasikā, sāmaggipavāraṇā, saṅghapavāraṇā* (Sp E° S°; Pālim B°, Sp B° N° *saṅghe pavāraṇā*) *gaṇapuggalapavāraṇā* (Sp E°; Pālim B°, Sp E° v.l. N° *gaṇe pavāraṇā puggale pavāraṇā*; B° *gaṇe puggale pavāraṇā*), *tevācikā* (Pālim B° ad *pavāraṇā*), *dvevācikā* (Pālim B° ad *pavāraṇā*), *samānavassika-pavāraṇā* (Sp E° N°; Pālim B°, Sp B° *samānavassikā pavāraṇā*) *ti nava pavāraṇāyo* (Pālim B° *pavāraṇā*), *tāpi vinayadharāyattā eva, tassa santakā, so tāsāṃ sāmī*.

As in the list of the *Parivāra* (Vin V 123,23–26, see below, Appendix), where we have the same nine types of *pavāraṇā* given in three lists of three items each, in the present list too the invitation ceremony with a single utterance (*ekavācikā pavāraṇā*) is missing. This probably is the case, because the author wanted to list exactly nine *pavāraṇās* parallel to the preceding nine types of observances (*uposatha*). This passage does not add anything new to the topic under discussion.

#### 4. Independent usages of *samānavassika* in *Ṭīkās*, etc.

In most *Ṭīkās* and younger texts we find comments on passages from *Vinaya* and *Samantapāsādikā*. They are given in the frame of the discussion of the passages from the *Aṭṭhakathās* (see above, 3). In addition the *Ṭīkās* contain mere repetitions of parts of text passages from *Vinaya* and *Samantapāsādikā*. This especially holds true for the commentaries on the manuals, as for the *Khuddasikkhāpurāṇaṭīkā* (before 13<sup>th</sup> century CE),<sup>42</sup> Saṅgharakkhita's *Khuddasikkhā-abhinavaṭīkā* (1<sup>st</sup> half of the 13<sup>th</sup> century CE),<sup>43</sup> and the *Vinaya-vinicchayaṭīkā* (middle of the 13<sup>th</sup> century CE).<sup>44</sup>

If we take aside two references in Paññāsāmi's *Sāsanavaṃsa* (1861 CE) where *samānavassikā* simply expresses that two monks are of the same age,<sup>45</sup> there remain only two cases of independent usage of the compound *samānavassika*, namely one each in the *Khuddasikkhāpurāṇaṭīkā* and the *Vajirabuddhiṭīkā*.

##### 4.1 *Khuddasikkhāpurāṇaṭīkā* 203,9–11

In dealing with the situation that four or five monks have to confess an offence the author of the *Khuddasikkhāpurāṇaṭīkā* compares the situation with that of an invitation ceremony with [groups of monks of] equal rains (*samānavassikapavāraṇā*):

“[One should not confess an offence] with four or five [monks]:<sup>46</sup> here one should not confess with four or five [monks] as one single [unit] — like in an invitation ceremony with [groups of monks of] equal rains — in the presence of a single [monk, this is] the meaning.”

Khuddas-pt 203,9–11: *catupañcahi ti* (Vs. 398) *ettha samānavassikapavāraṇāyaṃ viya catūhi vā pañcahi vā ekato hutvā ekassa santike na desayeti attho*.

<sup>42</sup>. Khuddas-pt 212,13–213,5 (ad §§ 440–42) quotes from Sp V 1074,5ff. (above, 2.2.1).

<sup>43</sup>. Khuddas-nt 426,13 (ad § 434), 426,22 (ad §§ 440–42) gives in detail what is said in an abbreviated form in Vin I 169,34f., etc.

<sup>44</sup>. Vin-vn-ṭ II 210,25; 211,6.8.10 (ad vs. 2635). The latter three references are in a portion quoted from the *Samantapāsādikā* (Sp V 1074,7–15; above, 3.2.1).

<sup>45</sup>. Sās 106,18f: *so pana Tipiṭakālaṃkāratherena samaññathāmo vayasāpi samānavassiko* (B° °vassikā). “But he (i.e. Ariyālaṃkāra) was equal to Tipiṭakālaṃkārathera in knowledge and strength, even according to age he was of the same age.” Sās 115,22: *te ca dve therā samānavassikā*. “And these two Elders were of the same age”.

<sup>46</sup>. Khuddas B° vs. 398 = Khuddas E° 42.12:

*adesanāgāminiyam anāpattiṃ ca desitam  
nānāsaṃvāsa-nissīmaṭṭhitānam catupañcahi  
manasāpakatattānam nānekā ti na desayeti*

“One should not confess (1) an offence not to be confessed (= Pārājika and Saṅghādisesa), (2) a non-offence and (3) [an offence already] confessed; (4) [one should not confess in the presence of monks] belonging to another community and (5) of [monks] being outside the monastic boundary (while the one who confesses is inside the boundary), (6) with four or five [monks], (7) [only] in thought, (8) [in the presence of monks] not of good standing, [and] (9) many [offences] as one [offence].”

This comparison makes plain that groups of monks of equal numbers of rains may amount to four, five, etc., monks.

#### 4.2 Vajirabuddhi's *Anugaṇṭhipada* in *Vajirabuddhiṭṭkā* 428,12–17

Among the *Vinaya* subcommentaries, only the *Vajirabuddhiṭṭkā* (ca. 10<sup>th</sup> c. CE),<sup>47</sup> has an independent passage that takes up *samānavassika*. In fact this is quoted from an earlier lost *Vinaya* commentary, namely from Vajirabuddhi's *Anugaṇṭhipada* (ca. 7<sup>th</sup> to 10<sup>th</sup> c. CE). The quotation has been dealt with and translated into German in Kieffer-Pülz (2013: III: [Z 289], pp. 1760ff.). The following is a revised English rendering of that translation:

“[The going for refuge for novices is] like the formula for the legal act for the ordination for monks:<sup>48</sup> As in this context a fully ordained [monk], having given up the training,<sup>49</sup> solely clad with an upper and under robe,<sup>50</sup> when later [re]ordained, again pays respect, etc., to a [monk] of equal [numbers of] rains who previously had been his junior (or: to [a monk] who previously had been of equal [numbers of] rains [and] his junior),<sup>51</sup> so too a

<sup>47</sup>. For the dating of the text, see Kieffer-Pülz 2013: I 70–106; Dimitrov (forthcoming) 2.9.

<sup>48</sup>. Sp V 1014,23–26 = Pālim 161,12–14: *so sace ākiṇṇadoso va hoti, āyatiṃ saṃvare na tiṭṭhati, nikkadḍhitabbo. atha sahasā virajjhivā “duṭṭhu mayā katan” ti puna saṃvare ṭhātukāmo hoti, liṅganāsanakiccaṃ natthi. yathānivatthapārutass’ eva saraṇāni dātabbāni, upajjhāyo dātabbo, sikkhāpadāni pana saraṇagamanen’ eva ijjhanti. sāmaṇeraṇaṃ hi saraṇagamaṇaṃ bhikkhūnaṃ upasampadakkamavācāsadisam, tasmā bhikkhunā* (so Sp C° E° N° S°; Sp B° E°n.7 N°n.7; Pālim B° *bhikkhūnaṃ*) *viya catupārisuddhisīlāṃ imināpi dasa sīlāni samādinnaṃ’ eva honti. evaṃ sante pi dalhīkaraṇatthaṃ āyatiṃ saṃvare patiṭṭhāpanatthaṃ puna dātabbāni.* “If he (i.e. the novice) remains impure, does not abide in restraint in the future, he is to be thrown out [of the monastery]. Or, if, having inconsiderately failed, [with the thought] “this was done badly by me”, he wishes to again abide in restraint, there is no need of an outward sign expulsion (literally “destruction/abandoning of the outward sign (i.e. the robe)”; *liṅganāsanā*). To him indeed, being still dressed in upper and under robe, the [three] refuges are to be given, [and] a preceptor is to be assigned; the rules, however, are accomplished by the mere going for refuge (i.e. they need not separately be given), because for novices the going for refuge is like the legal act for full ordination for monks. Therefore, as the fourfold virtue consisting in purity [is taken up] by a monk [implicitly with the ordination procedure, so] the ten virtue [rules] are taken up indeed [implicitly with the going for refuge] even by such a one (i.e. by a novice who failed and later decided to abide in restraints); [but] even though it is like that, the [rules] are to be given again for strengthening, in order to establish in restraint for the future.”

The reading *bhikkhūnaṃ* for *bhikkhunā* seems to be exclusive to the Burmese tradition. It could have slipped into the text under the influence of the *bhikkhūnaṃ* of the preceding sentence. The commentaries Vjb, Sp-ṭ and Vmv do not comment on it, neither do Pālim-pt and Pālim-nṭ in the respective passages concerning Pālim. The Burmese Jāgara, however, had before him the reading *bhikkhunā* as is documented by his *Vinaya* subcommentary, the *Pācityādiyojanā* (Pāc-y 257,20f.: *bhikkhunā samādinnaṃ viya imināpi samādinnaṃ’ eva hontī ti yojanā*. “As [the fourfold virtue consisting in purity] is taken up by a monk, [so the virtue rules] are indeed taken up even by such a one (i.e. the last-mentioned novice), [that is] the syntactical construction”). What speaks for the reading *bhikkhunā* is that with it the simile is balanced: each element in the comparison, has a counterpart in the compared (*bhikkhunā* – *imināpi*, *catupārisuddhisīlāṃ* – *dasasīlāni*). This is not the case if we accept the reading *bhikkhūnaṃ*. The counterpart for *bhikkhūnaṃ* is missing in the compared, and, likewise, the counterpart in the comparison for the instrumental *imināpi* used in the compared section is missing. Aggacitta Mahāthera, however, considers the Burmese reading *bhikkhūnaṃ* the better, understanding *imināpi* as referring not to the novice, but to the “going for refuge”: “Since, for novices the going for refuge is like the formula for the legal act of higher ordination for monks, therefore – like the fourfold purification of morality for monks [is already observed with the formula] – [so] the ten rules of morality are already observed with this [going for refuge] too.” (Translation Aggacitta Mahāthera, email 12. and 15.01.2016).

<sup>49</sup>. I.e. having left the Community.

<sup>50</sup>. I.e. he keeps his monks’ clothes, though he is no longer a monk.

<sup>51</sup>. A third possibility is to understand *navakatarassa* and *samānavassikassa* as referring to two different persons: “he again pays respect, etc., to a [monk] who previously had been his junior [and] to [a monk

novice who has taken the threefold refuge [anew], again pays respect to a novice of equal [numbers of] rains who previously had been his junior (or: to [a novice] who previously had been of equal [numbers of] rains [and] his junior). [Therewith] it is said that in this context (*ettha*) the outward sign (*liṅga*, i.e. the robe) does not effect seniority,’ [thus] it is said [in Vajirabuddhi’s *Anugaṇṭhipada*<sup>52</sup>].”

Vjb 428,12–17: “*bhikkhūnaṃ upasampadakkammavācāsadisaṃ ti* (Sp 1014,24–25) *ettha yathā upasampanno sikkhaṃ paccakkhāya yathānivatthapāruto va hutvā pacchā upasampanno pubbe attano navakatarassa samānavassikassa puna vandanādīni karoti, evaṃ sāmaṇero pi puna gahitasaraṇo tato pubbe attano navakatarassa samānavassikassa sāmaṇerassa puna vandanādīni karoti. liṅgaṃ paṇ’ ettha vuḍḍhatarabhāvaṃ na sādhetī ti vuttaṃ hotī” ti vuttaṃ.*

What stands in the fore in this passage from Vajirabuddhi’s *Anugaṇṭhipada* is to state that robes do not effect seniority. If a monk leaves the Community,<sup>53</sup> but keeps his robes, the robes do not make him a monk. If he wants to be ordained again, the time period he spent in monks’ robes after his disrobal does not count for his ordination age. The same holds true for the novice. This is illustrated with an example, for which two translations are suggested above. According to the first suggestion, *navakatarassa* and *samānavassikassa* both are considered as referring to one and the same person, and the *pubbe* as being related to *navakatarassa* only. This leads to the assumption that the monk when reordained, has to pay respect to a monk who then is of equal rains, but previously had been his junior. This would mean that the reordained monk now has an equal number of rains with the formerly younger monk, and it would imply that the years he spent in robes before his disrobal still count. Solely the time period between his disrobal and his reordination would be detracted from his ordination age.<sup>54</sup> Only then could he after reordination be of equal rains with the formerly younger monk. For, if the time of his earlier monkhood was not counted, then after his new ordination he would be junior – and not of the same age – to the one who formerly was his junior. Understood in this way,<sup>55</sup> Vajirabuddhi’s *Anugaṇṭhipada* would imply that all time periods spent as a monk are counted for the calculation of his ordination age. The *Anugaṇṭhi-*

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previously] of equal [numbers of] rains”. In this case *pubbe* would have to be linked with *navakatarassa* and *samānavassikassa*. If the years of a monk after his disrobal were excluded in case of his reordination then this monk when ordained again would have to pay respect to everybody in that monastery who received *upasampadā* before him. Thus no reason is recognizable why only one previously younger and one previously of equal rains should be mentioned. In addition the two terms are not connected by “and” (*ca*) which renders it unlikely that the two words refer to two different persons. This, however, probably is the interpretation of Ñāṇasaddhamma in his *Nissaya* to the *Vajirabuddhiṭkā* (see below, pp. 96f.).

<sup>52</sup>. In the *Vajirabuddhiṭkā* the word *vuttaṃ* is used to indicate quotations from Vajirabuddhi’s *Anugaṇṭhipada* (Vjb 131,3f.), see Kieffer-Pülz 2013: I 126; 508f.

<sup>53</sup>. Formally leaving the Community requires an intentional verbal statement formulated in the present tense with one or other of the keywords listed in the *Aṭṭhakathā*, or synonyms of them, in the presence of a second person that immediately understands what has been said.

<sup>54</sup>. As a counter argument against this interpretation Aggacitta Mahāthera asks whether we then would not expect the text to read *pubbe attano navakatarassa etarahi (pana) samānavassikassa* (email 15.12.2015). Naturally this would be much clearer, but the problem is that we know little of the mode of expression of Vajirabuddhi, the author of the *Anugaṇṭhipada*, and that legal texts often contain very short statements, omitting all words which can be understood from a preceding passage. Since we here have only a quotation from the *Anugaṇṭhipada*, and thus do not have access to the text preceding our passage, we cannot know what was said there. Therefore, we have to discuss all possible options.

<sup>55</sup>. This is the manner in which Kieffer-Pülz 2013: III [Z 289] understood the text. Aggacitta Mahāthera (email 15.12.2015) considers this an overreading of the passage.



*pada*, a commentary intended at least partly for a South Indian clientel, often deviates from mainstream Mahāvihāra interpretations and transmits opinions of minorities. Therefore we cannot exclude the possibility of an interpretation deviating from mainstream Mahāvihāra. The complete absence of comparable statements in all other commentaries known to date does not allow us to verify the status of this statement. The suggested interpretation, however, stands in opposition to present day practice, in which years as a monk before a disrobal are not counted for the ordination age after a reordination.<sup>56</sup>

According to the second suggestion *navakatarassa* and *samānavassikassa* also refer to one and the same person, but *pubbe* is linked with both adjectives. Hence the text would state that the monk after his reordination has to pay respect to [a monk] who previously had been of equal [numbers of] rains [and] his junior. From the point of view of content this makes sense as shown by the example given in the *Visuddhimagga* and discussed above (3.1.1, and see n. 8). For, even if two monks are of equal rains their actual monastic age deviates up to just under one year if they are not ordained simultaneously in one legal act. Thus one *samānavassika* monk can be younger or older than another one, which is directly reflected in the way the monks address one another: the younger one addresses the older one with the respectful *bhante*, the elder the younger one with *āvuso*. If we follow this interpretation the text would simply give one example of a monk who previously stood farther below the reordained monk in the monastic hierarchy, and now stands higher up. The text would not imply any information on the validity of the earlier years spent as a monk.<sup>57</sup> This interpretation is in accord with present day usage.

In Chañ Tai Sayadaw Nāṇasaddhamma's<sup>58</sup> *Vajirabuddhiṭṭkā-Nissaya*, written in 2348 BE (= 1804 CE) as it is accessible at the moment<sup>59</sup> the Pāli text of the *Vajirabuddhiṭṭkā* is transmitted in exactly the same way as in the various editions of the *Vajirabuddhiṭṭkā*. But in translating the Pāli into Burmese, Nāṇasaddhamma, renders it as if the Pāli text contained an “and” (*ca*),<sup>60</sup> without, however, discussing this discrepancy. The relevant sentence thus runs as follows:

“... when later he receives ordination, he again pays respect, etc., to a monk who formerly was his junior and to a monk formerly of the same [monastic] age”.<sup>61</sup>

According to Lammerts the syntax of the Burmese is quite explicit that two different monks

<sup>56</sup>. Information by Anālayo Bhikkhu in the discussion forum of the E-learning course on “Women in Buddhism” of the Numata Zentrum für Buddhismuskunde, University of Hamburg in Summer 2015.

<sup>57</sup>. This is the interpretation favoured by Aggacitta Mahāthera (email 15.12.2015), especially in the light of the *Visuddhimagga* passage (above, 3.1.1).

<sup>58</sup>. This author (1744–1816), also known under the name Nāṇalaṅkāra is one of the most prolific *Nissaya* glossators of his time, especially on *Vinaya* texts. (Lammerts, email 3.12.2015).

<sup>59</sup>. Vjb-niss (printed edition from 1980). Since the printed edition it would be necessary to check several manuscripts to gain certainty regarding the reading.

<sup>60</sup>. Aggacitta Mahāthera (email 12.05.2015) understands it as “or” (*vā*). According to Lammerts (email 3.12.2015) at the time of the author the expression (*laññh koṇh*) is ambiguous, being used in the sense of *ca* or *vā* depending on the context; only later is *vā* rendered as *sau laññh koṇh*. Lammerts (email 6.1.2016) notes that glossators often comment upon alternative readings when they are suggested by the Pāli. That this is not the case here may signify that Nāṇasaddhamma did not recognize any difficulties in his source text.

<sup>61</sup>. Vjb-niss II 307,8–11: *pacchā* | nok mha || *upasampanno* | pañcañh khaṃ so rahanh saññ || *pubbe* | n\* | *attano* | mi mi aok || *navakatarassa* | nay so sū āh laññh koṇh || *samānavassikassa* | tū so vā rhi so sū āh laññh koṇh || *puna* | ta phan || *vandanādāni* | tui. kui || *karoti yathā* | kai. sui. || (Transliteration and translation, Lammerts, email 5.1.2016).

are meant here. In that case one would expect the Pāli text to have contained a “*ca*” twice, namely in the example of the monk, and in that of the novice. None of the editions of the *Vajirabuddhiṭkā* provide such a *ca*, neither does the *Nissaya* in the Pāli section. From the point of view of content the question arises as to why two persons should have been mentioned, one younger and one of the same rains, since a monk starts at the bottom of the hierarchy and has to again pay respect to each monk if his earlier years as a monk are excluded. Thus it would have been sufficient to mention one of the two. Especially since the term *samānavassika* alone does not automatically imply that a monk is of the exact same monastic age or younger.

Independent of which interpretation one prefers the passage clearly shows that *samānavassika* – as in all other sources – is used in the sense “of equal [numbers of] rains”.

## Conclusion

*Samānavassika* is a word rarely used in the canon, and mostly in the context of the invitation ceremony. The *Vinaya* itself does not contain an explanation or definition of the compound. But from the point of view of content it is clear that, contrary to the assumptions of Rhys Davids/Oldenberg and Horner, *samānavassika* can not mean “[monks] who spent the rains together”, but rather “[monks] who spent equal [numbers of] rains” in robes, that is monks of the same monastic age (within the range of just under one year). This is the only meaning documented in the entire Pāli literature up to the nineteenth century CE as far as it is accessible to date via data banks. Thus the relevant entry in the *Pali Text Society’s Pali-English Dictionary* has to be corrected as well as the respective sentences in all English translations of the *Vinaya*.<sup>62</sup> For an easy overview of the various canonical references for *samānavassika* the respective passages and the existing translations are put together in the following Appendix.

## Appendix: The canonical references for *samānavassika*° and their translations

The following are the passages in which the compound *samānavassika*° appears in the *Vinaya*, accompanied by the translations from the two extant *Vinaya* translations,<sup>63</sup> and suggestions for new alternative translations:

(1) Vin I 168,25f. (Mv IV 15.1): *anujānāmi bhikkhave samānavassikaṃ pavāretun ti.*

“I allow, O Bhikkhus, that all the Bhikkhus who have kept Vassa together, perform Pavāraṇā (by one common declaration).” (VinTexts I 338).

“I allow you, monks, to invite those who keep the rains (all) together.” (BD IV 221)

“I allow, monks, to invite with [groups of monks of] equal [numbers of] rains.” (New suggestion)

(2) Vin I 169,3–4.16–18.32–34; 170,7–8 (Mv IV 15.3,4,6,7): *yadi saṃghassa pattakallaṃ, saṃgho dnevācikaṃ ekavācikaṃ samānavassikaṃ pavāreyyā ti.*

“If the Saṃgha is ready, let the Saṃgha hold Pavāraṇā with the twofold formula, or with the

<sup>62.</sup> *Vinaya Texts* by Rhys Davids & Oldenberg; *Book of the Discipline* by Horner. This also holds true for Horner’s translation recently published by Sutta Central, see below n. 63.

<sup>63.</sup> Horner’s translation has been published online by SuttaCentral 2014 with “supplementary translation by Bhikkhu Brahmalī” (<https://suttacentral.net/downloads>; last access 18.11.2015). Since the portion in question here, was not changed (see Bhikkhu Sujato’s comment, p. 73; see the translations, pp. 1629ff.; 2767), it is not listed separately.

onefold formula, or by common declaration of all the Bhikkhus who have kept Vassa together.<sup>64</sup> (VinTexts I 339)

“If it seems right to the Order, the Order may invite those who keep the rains together by a twofold formula, by a onefold formula.”<sup>65</sup> (BD IV 221ff.)

“If the Community is ready, the Community may invite with two utterances, one utterance, with [groups of monks of] equal [numbers of] rains.” (New suggestion)

(3) Vin I 170,35–171,1 (Mv IV 16.4,5): *dvevācikāya ce bhikkhave, ekavācikāya ce bhikkhave, samānavassikāya ce bhikkhave pavāraṇāya bhāsītāya lapitāya pariyositāya* (respectively: *apariyositāya*) *pavāraṇaṃ thapeti, aṭṭhapitā* (respectively: *thapitā*) *hoti pavāraṇā*.

“When *Pavāraṇā*, O Bhikkhus, is pronounced, declared, and finished [respectively: not finished] with the twofold formula, with the onefold formula, by common declaration of all Bhikkhus who have kept Vassa together, and if (a Bhikkhu then) inhibits the *Pavāraṇā* (of another Bhikkhu), the *Pavāraṇā* is not inhibited [respectively: inhibited].” (VinTexts I 342)

“If, monks, one suspends an invitation when the invitation has been spoken, uttered and brought to a close [respectively: but not brought to a close] by a/the twofold formula ... by a/the onefold formula ... by those keeping the rains together, and [the] invitation comes to be not (duly) [respectively: comes to be (duly)] suspended.” (BD IV 224).

“Monks, if one suspends the invitation [of some monk] when the invitation is spoken, uttered, brought to a close [respectively: not brought to a close] with two utterances, with one utterance, with [groups of monks of] equal [numbers of] rains, the invitation is not suspended [respectively: is suspended].” (New suggestion)

(4) Vin V 123,23–26 (P VI 3): *aparāpi tisso pavāraṇā: tevācikāpavāraṇā, dvevācikāpavāraṇā, samānavassikāpavāraṇā*.

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“And three further invitations: invitation by the threefold formula, invitation by the twofold formula, invitation of those keeping the rains (all) together.”<sup>67</sup> (BD VI 193)

“And three further invitations: invitation with three utterances, invitation with two utterances, invitation with [groups of monks of] equal [numbers of] rains.” (New suggestion).

### Acknowledgments

This article originated from a discussion proposed by Dhammadinnā Bhikkhunī, and led between her, Aggacitta Mahāthera, and me. The discussion evolved around the interpretation of the passage from the *Vajirabuddhiṭkā* dealt with above (4.2). This passage was brought forward in the discussion forum of the E-learning course on “Women in Buddhism” of the Numata Zentrum für Buddhismuskunde, University of Hamburg in Summer 2015. The interpretation of this text passage made plain that the precise meaning of the compound *samānavassika* was not entirely understood in secondary literature. Aggacitta Mahāthera checked the canonical usage of compounds with *vassika*, and introduced the Burmese *Nissaya* into the discussion. He, furthermore, read the last few versions up to the final one of this article, and added significant critique and substantial comments, which are taken up in this final version. Dhammadinnā Bhikkhunī read several later versions, and enriched the article with numerous essential comments and additions. D. Ch. Lammerts put a copy of the edition of the *Vajirabuddhiṭkānissaya* at my disposal, and provided me with a wealth of information (only a

<sup>64</sup>. Rhys Davids/Oldenbergh add the “common declaration” without marking it as an addition here.

<sup>65</sup>. Whereas in Mv IV 15.1 as well as in Mv IV 15.4,5 Horner took *dvevācikaṃ*, *ekavācikaṃ*, and *samānavassikaṃ* as three separate entities, she here relates *samānavassikaṃ* as accusative object to *pavāreyya*, and understands *dvevācikaṃ* and *ekavācikaṃ* as modal adverbs.

<sup>66</sup>. VinTexts does not contain a translation of the *Parivāra*.

<sup>67</sup>. Horner (BD VI 193, n. 22) hints at the fact that invitation with a single utterance is not mentioned here.

fraction of which is reflected here) on its author. He, in addition, transliterated, translated and examined the Burmese phrase in question from a grammatical point of view, and compared the author's general writing style with it. Finally, Alastair Gornall checked and improved my English. To all of them I express my sincere gratitude. It goes without saying that all shortcomings are my own.

### Abbreviations

B <sup>e</sup>	Edition in Burmese script; refers to the Chaṭṭhasaṅgāyana edition if not indicated otherwise.
BD	I. B. Horner [Transl.], <i>The Book of the Discipline (Vinaya-Piṭaka)</i> , 6 Vols., London, 1938–1966 (SBB 10, 11, 13, 14, 20, 25).
BudSir	Buddhist Scriptures Information Retrieval, Mahidol University, Thailand.
C <sup>e</sup>	Ceylonese edition.
Childers	Childers Robert Caesar, <i>A Dictionary of the Pāli Language</i> , 4th ed. London, 1909.
Chs	Chaṭṭhasaṅgāyana Edition, publ. Buddha Sasana Council, Rangoon, 1956ff.
Cp	<i>Cariyāpiṭaka</i> , in: <i>Buddhavaṃsa and Cariyāpiṭaka</i> , new edition by N. A. Jayawickrama, London: PTS, 1974.
CPD	<i>A Critical Pāli Dictionary</i> , begun by V. Trenckner, ed. D. Andersen, H. Smith, H. Hendriksen, Vols. 1–3, Copenhagen, 1924ff.
CSCD	Chaṭṭhasaṅgāyana CD-ROM, Version 3.0 (Igatpuri: Vipassana Research Institute, 1999).
D	<i>Dīghanikāya</i> , 3 vols., ed. T. W. Rhys Davids, J. E. Carpenter, London: PTS, 1890–1911.
Dhp	<i>Dhammapada</i> , ed. O. von Hinüber and K. R. Norman, with a complete Word Index compiled by Shoko Tabata and Tetsuya Tabata, Oxford: PTS, 1995.
DOP	Margaret Cone, <i>A Dictionary of Pāli</i> , Part I: <i>a–kh</i> . Oxford, 2001; Part II: <i>g–n</i> . Bristol, 2010 (PTS).
E <sup>e</sup>	European edition.
Horner	see BD
Khuddas	Dhammasiri, <i>Khuddasikkhā</i> B <sup>e</sup> CSCD [according to verses – counted continuously]. E <sup>e</sup> Edward Müller [ed.], “ <i>Khudda-sikkhā and Mūla-sikkhā</i> ”, <i>JPTS</i> 1883, 88–121 [according to chapters and verses].
Khuddas-nt	<i>Sumaṅgalappasādanī nāma Khuddasikkhā-abhinavaṭṭkā</i> , in: <i>Khuddasikkhā-Mūlasikkhā, Khuddasikkhā-Purāṇa-Abhinava-Ṭṭkā, Mūlasikkhā-Ṭṭkā</i> , Rangoon: Chs, 1962.
Khuddas-pt	<i>Khuddasikkhā-purāṇaṭṭkā</i> , in: <i>Khuddasikkhā-Mūlasikkhā, Khuddasikkhā-Purāṇa-Abhinava-Ṭṭkā, Mūlasikkhā-Ṭṭkā</i> , Rangoon: Chs, 1962.
Kkh	<i>Kaṅkhāvitaraṇī by Bhadantācariya Buddhaghosa</i> , ed. K.R. Norman, William Pruitt. Oxford: PTS, 2003.
M	<i>Majjhimanikāya</i> , 3 Vols., ed. V. Trenckner, R. Chalmers, London: PTS, 1888–1899.
MW	Monier Monier Williams, <i>A Sanskrit-English Dictionary</i> , Oxford, 1899.
N <sup>e</sup>	Nāgari edition.
Nidd I	<i>Mahāniddesa</i> , parts I and II, ed. L. de la Vallée Poussin, E. J. Thomas, London: PTS, 1916–1917.
Pāc	Pācittiya rule.
Pāc-y	Jāgara, <i>Pācityādiyojanā</i> , Rangoon: Chs, 1972.
Pālim	Sāriputta [from Poḷonnaruva], <i>Pālimuttakavinayavinicchayaśaṅgaha (Vinayaśaṅgahaṭṭhakathā)</i> , Rangoon: Chs, 1960.
Pālim-nt	Toṇ-phī-lā charā tō Munindaghosa [Tipiṭakālaṅkāra, <i>Pālimuttakavinayavinicchayanavaṭṭkā Vinayālaṅkāraṭṭkā</i> , 2 Vols., Rangoon: Chs, 1962.
Pālim-pt	Sāriputta [of Poḷonnaruva, <i>Pālimuttaka-vinayavinicchaya-purāṇa-ṭṭkā</i> ] <i>Pālimuttaka Vinaya Vinicchaya Śaṅgaha-ṭṭkā</i> , rev. K. Pannasara. Matara: Sudarsana Press/Colombo Jinālaṅkāra Press, 1908/2451.
PED	<i>The Pali Text Society's Pali-English Dictionary</i> , ed. T. W. Rhys Davids, W. Stede, London: PTS, 1921–1925.
PTS	Pali Text Society.
pw	Otto Böhtlingk, <i>Sanskrit-Wörterbuch in kürzerer Fassung</i> , 4 Bde., St. Petersburg, 1879–1889.
Rhys Davids & Hermann Oldenberg	see VinTexts.
S <sup>e</sup>	Siamese edition, see BudSir.
SBB	Sacred Books of the Buddhists.
Sn	<i>Suttanipāta</i> , ed. Dines Andersen, Helmer Smith, London: PTS, 1913.
Sp	<i>Samantapāsādikā, Vinayaṭṭhakathā</i> [if not specified Sp refers to E <sup>e</sup> ]. B <sup>e</sup> CSCD. C <sup>e</sup> <i>Samantapāsādikā nāma Vinayaṭṭhakathā</i> , 4 parts; pt. 1 ed. Baddegama Piyaṭana Thera, Vāliṭṭiye Paṇḍita Sorata Thera; pt. 2 Vāliṭṭiye Pamaratanatthera, Sirimatā Baddegama

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B<sup>e</sup> CSCD.  
E<sup>e</sup> Buddhaddatta, *Vinayavinicchaya*, in: *Buddhadatta's Manuals*, pt. 2: *Vinayavinicchaya and Uttaravinicchaya, Summaries of the Vinaya Piṭaka*, ed. A. P. Buddhaddatta, London: PTS, 1927, 1–230.
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